



"REHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary.

*"Go ye into all the World and preach the Gospel to every creature."*

[From the Missionary Herald.]

### CEYLON.

EXTRACTS FROM THE JOURNAL OF DOCTOR SCUDDER, AT PANDITERRIPO.

June 12, 1831.—Administered the Lord's supper at this place. In a meeting which I hold every Sabbath with a select class of boys and girls from my native free schools, I asked how many of them were willing, if permitted, to receive the Lord's supper.—About twenty expressed their willingness. May the great Head of the Church take them up in his arms and bless them.

This people have a scape-goat. Sometimes when they are sick, they vow that if they get well, they will send away one of their goats. They tie a string (generally yellow) around its neck, or cut out a piece of its ear, and dismiss it. All who see it know it is sacred, and will not molest it. If a man has committed a great crime, he dismisses a goat in order that his sin may be taken away. Before this is done it is sprinkled with water, and the individual puts his hands on its head and prays to his God for forgiveness.

16.—Went to Jaffna to assist in laboring with Mr. Poor among Mr. Roberts' people. In the afternoon visited the Roman Catholic priest at that place. This is the first Catholic priest to whom I have had access since the commencement of 1829. Had a long conversation with him. As I wished to talk with him as much as possible on experimental religion, I requested to see him alone. I dwelt much upon the great doctrine of justification by the blood of Christ alone. In this, of course, he did not agree with me. He was much disposed to dispute on points foreign to this great subject, and I as much to contend with him on this point only.

19.—To-day I endeavored to get at the feelings of the boys and girls in my native free school, in regard to making offerings to idols. As I have the images of several of their gods, and as a feast of Pulliar has just commenced at the temple near me, I presented his image before them, and asked who had a mind to make an offering to him, of the fruit they had just received from me. Of about 200 who were present, a dozen only could be found who were willing to make such an offering. I then took the opportunity to show the vanity of giving their property to Pulliar, and eventually to the brahmins. Truth has made

such an impression upon the minds of most of the children, that when they grow up the brahmins will have a poor dependence, if they look to them for support.

23.—Attended the meeting of the Bible and Tract societies at Jaffna. It appears from the annual report of the latter, that we have printed nearly 300,000 tracts during the last eight years. We are under very great obligations to the parent society in England, for their constant supply of paper. It may well be asked, what could we have done without it. We also feel under great obligations to the American Tract Society, for their continued liberality.

25.—This morning the car of Pulliar was drawn at a temple near me. Went with several helpers to distribute tracts. The scene was beyond description heart-rending. Several small stones were thrown, and hooting and ridicule were heaped upon us without measure. A tract which had been torn up was thrown in pieces at my feet. People who have an idea that the heathen may be saved without the gospel, should have been present. It appears to me that they would have returned, smiting on their breasts, saying the heathen are without God and without hope in the world.

The car was very beautiful. Several deluded human beings rolled after it. The feast of Pulliar lasts about ten days. Every night there are ceremonies. In general a number of people club together to bear the expenses. As I had understood an Odijar of one of the villages of Changany, at whose house I have held meetings, was the person who intended to bear the expense of the ceremonies on Wednesday night, I went to his house on the preceding Sabbath afternoon, and had a long conversation with him. I pointed out to him fully the vanity of what he was about to do, and told him that he was preparing the way for the curses of God to fall upon him. The only reason he gave for engaging in such things was that his ancestors did so. My native helpers have repeatedly attended the ceremonies, to make known Christ to the people.

28.—I understand that a cow and a silver trident were promised to Virava's temple, in case he would save the life of a man who died of the cholera on Saturday. Thus it appears that he clung to his idols, even to the last. This temple is in the same garden where he lived. Of late it has been deserted by several of the people in its vicinity. It was brought into disrepute several years ago, in consequence of Virava's inability to reveal a secret. The circumstances are as follows. A young man, who had heard

much of Christianity, and was speculatively convinced of its truth, expressed his belief that Virava could not tell what it was that he would hold concealed in his hand. One who had confidence in the idol, expressed his belief to the contrary. A day was appointed to make the trial. At the appointed time Virava descended from his place of abode, entered into one of his votaries, and declared that what the young man had brought was a jewel. It appeared that he was mistaken. It proved to be a small green mango. As Virava did not exert his power on Saturday in saving the man's life, I hope it will have a tendency to open the eyes of the people still farther. One would suppose that the wife of the man had seen enough of the folly of making offerings at such temples. This is the third instance in which they have been tried in her family since I came here. Death followed in each case.

As far as I can learn, the image of Virava is not put in the temples in this island. An iron or silver trident is erected and worshiped in its stead. The people have a very great idea of the power of this imaginary being. If a person charged with any great crime will go to his temple and take an oath that he is innocent, the one who brings the accusation has nothing more to say. In a word, taking an oath in his temple puts an end to all disputes. Last week, as I was returning home from visiting a sick woman, I went into one of the temples and took the trident in my hand. I learn that it has excited much wonder that I was not destroyed. It was remarked by some one, that Virava probably ran off in consequence of seeing my white jacket.

EXTRACTS FROM THE JOURNAL OF MR. WINSLOW.

*Superstition of the people.*

April 3, 1831.—I preached for Mr. Woodward at Manepy to-day, at a school bungalow near the church, in front of which a temporary shed had been erected for the accommodation of such as could not be seated in the bungalow. My text was, "Is there evil in the city and the Lord hath not done it." The subject appeared to be timely; as the general opinion of the heathen around is said to be, that Ganesa, whose temple (as has been often mentioned) is on the church lands at Manepy, sent fire from heaven to consume the premises occupied so much to his detriment. One man affirms that he saw the fire fall from the sky, that it was like lightning, and that there was one clap of thunder! If the more learned or sensible of the natives do not believe that the idol sent this judgment upon the missionary, yet they are willing to have others believe it, for the honor of their religion; and they therefore talk in the same way as the more ignorant; and a series of adverse events, which have occurred to Mr. Woodward since he gave some countenance to the pulling down and removing the temple of this idol, soon after he first went to Manepy, have afforded to those who wish to boast themselves in the god, some apparent reason for doing so. The ignorant heathen, whose religion consists principally in fear, look upon a god of so much power with awe, and cry out, "Great is Ganesa of the Hindoos." When we tell them, you cannot, certainly, consider him to be a good god, if he destroys buildings erected for such charitable purposes as you acknowledge these to have been, or injures so good a man as Mr. Wood-

ward, who not only instructs your children, but feeds the poor and gives medicine to the sick, they say, "No matter, he is a pelluttavan, [mighty one,] and therefore is to be worshipped." Even the members of the church are troubled with the boastings of the people, and find it difficult to bear them.

The congregation in the bungalow was nearly as large as it used to be in the church. Many seemed gratified with the view given of the universal providence of God; and some were surprised when it was intimated that we should again repair the church and other buildings which had been burned, which they thought would now certainly be deserted.

12.—It being the annual procession of the idol mentioned above, on the principal car of the temple at Manepy, which closes the ceremonies of several preceding nights, and always takes place on the first day of the Tamul year, I went to distribute tracts to the people who were collected together. On my first appearance among them, they seemed inclined to be riotous. Some of them had been talking hard against the native assistants at the station, who were there distributing tracts to them, saying, "You need not come among us, our god has destroyed your padre, so that he dare not come here, and why do you come?" When, however, they saw me, and learned that Mr. Woodward was not well, they became quiet, and received the tracts very cheerfully. Many said, it is very foolish to believe that our gods have become angry, and have burned the church.

THE BIBLE IN EGYPT.

The Rev. Mr. Lieder, Missionary of the Church Missionary Society, in a letter to the Directors of the British and Foreign Bible Society, dated January 2, 1832, gives the following encouraging account of the spread of the Bible in Egypt.

According to your desire that I should give you some account of the spread of the Holy Scriptures in Egypt, and the effect produced by it—as also some hints in regard to the future operations of the British and Foreign Bible Society respecting Egypt, and the East in general; I make with great pleasure the following remarks:

1. The vernacular tongue, as well in Egypt as in Syria and Palestine, is at present in Arabic. This language is not only spoken by the inhabitants of these countries, but in general, also, by those large numbers of strangers who have settled themselves there, and who speak read and write it; as for instance, Armenians, Turks, Greeks, and Syrians. This language is still spreading particularly in the large dominions of the Pasha of Egypt; it becomes more and more known among the Barabras, (Berbers,) Doonglous, (Nubians,) the inhabitants of Sevear, Cordofane, unto the frontier of Habesh (Abyssinia;) as it is only the language of their common religion, but also the government: and I do not doubt but that it will become in some years the predominant language of these nations.

2. During our six years' stay in Egypt, all parts of it have been several times visited by us; and we have circulated the Holy Scriptures, and other pious books not only in the Arabic, but also in the Turkish, Greek, Armenian, Italian, French, German Spanish, Hebrew and Coptic languages. We have endeavored also to introduce the word of God, or parts of it, according to circumstances, into the schools of these nations; in

which we in general succeeded; and which will under the blessing of God, be of the greatest advantage to them: for formerly children learned in their schools, from wooden tables, only prayers and some passages of the Bible by rote, from the want of printed books; but hundreds of children now begin to read the word of life.

3. Though we have not yet met with real conversions among the natives, we can at least testify that the Holy Scriptures are read in many houses, and that some think more seriously about the salvation of their souls, and are anxious to lay aside those sinful customs which are very general in Egypt; as for instance, swearing, lying, hypocrisy, so strongly condemned by Holy Writ.

4. We labored, and shall labor in future, in the full assurance that the Holy Seed of the word of God, will not be sown in vain, but will bear fruit for eternity; and that the time will come, in which benighted Egypt now groaning under spiritual and temporary slavery, will be enlightened by the spirit of Christ, the Sun of Righteousness, and its inhabitants rejoice in the Lord our God.

5. There are still great numbers in Egypt who are not provided with the word of life; some of them cannot read it, on account of the smallness of the type; others are ignorant of the value of this great treasure, and many cannot obtain it for want of money; for hitherto we have perhaps been too strict in demanding at least part of the price in order to keep as much as possible the sale of the Scriptures. In regard to the small type, with which the Holy Scriptures have been hitherto printed in the Arabic language, I remark that many of the people are unable to read them, partly from incapacity to distinguish the letters from each other, and partly from the fear of losing their present impaired sight. Europeans cannot imagine how much the Egyptians suffer from weak eyes or how many have entirely lost their sight by Ophthalmia. It would therefore be a most necessary and noble work were the British and Foreign Bible Society, to furnish the Egyptians, and the Arabs in general, with the Holy Scriptures printed in large type.

#### LONDON MISSIONARY SOCIETY.

The thirty-eighth anniversary of this Society was held at Exeter Hall, on Thursday, May 10. At an early hour every seat in the large hall was occupied. We select from the N. Y. Obs. the following abstract.

In the South Sea Islands there were, at the latest accounts 32 stations; 14 missionaries; 4 artisans; 50 native teachers; 39 congregations, the average attendance at which was 2,200; 20 churches, containing 3,371 members; 37 schools, and 7,000 scholars.

In the Ultra Ganges there are 5 stations, 8 missionaries, 1 European and a native Assistant, 25 schools and 672 scholars, and 2 printing establishments. There have been printed 500 Scripture Lessons, 11,500 Tracts, 3,000 school-books. Works distributed at 2 stations, 162 Bibles, 463 Testaments; 1,570 portions of Scripture, 10,999 Tracts, and 10,071 Catechisms, School-books, &c.

In the East Indies there are 32 stations and out stations; 35 Missionaries; 5 European Assistants; 66 Native Assistants; 13 Churches; 239 Communicants; 223 Schools; and 7,541 Scholars; 2 Seminaries; 38 Students; 5 Printing Establishments, at 2 of which have been printed 32,000 parts of the Old and New Testaments, 43,000 Tracts; 6,000 School-books, and 3,000

Hymn books. Works distributed at the 5 stations: 60 Bibles, 27 Testaments, 4,961 portions of Scriptures and 67,161 Tracts.

The Divine blessing continues to descend on the labors of the missionaries in St. Petersburg.

In the Mediterranean the blessing of the Most High continues to attend the Word. Christian books are gratefully received by the inhabitants. In Malta the ministrations of Mr. Wilson appear to have been blessed. A church has been formed: the press has been actively and advantageously employed.

In South Africa there are 23 Stations and out Stations; 20 Missionaries; 7 Catechists and Artizans; 1 Native Assistant; 14 Churches; 631 Native Church members, or communicants; 28 Schools; 2,500 Scholars; and 1 Printing press.

In the African Islands, including Madagascar, and the Isle of France, there are 4 Stations; 6 Missionaries; 16 European and Native Assistants; 3 Churches; 121 native members; 67 Schools; and 2,790 Scholars.

In South America there are 4 Stations, 3 Missionaries, and 1 Native Assistant; 4 Churches, containing 339 native members; and 4 Schools, in which 1,308 scholars receive Christian education.

In the several parts of the world, connected with the Society's operations, of which an outline has now been presented, there are 113 Stations and Out Stations; 22 Missionaries; 19 European Assistants; 133 Native Assistants; 54 Churches; 4,771 members or communicants; 391 Schools; 22,193 Scholars. Being an increase during the year, of 22 Branch Stations, 2 Missionaries, 4 Churches, 320 Members or Communicants, 39 Schools, 1,496 Scholars. The Society has also 13 printing establishments, at 8 of which 139,000 books, including 33,000 portions of Scripture, have been printed; and from 9 Stations 115,000 copies of books have been put into circulation.

William Ales Hankey, Esq., then stood forward to present the cash account, from which it appeared that the total receipts of the Society during the past year, amounted to £35,568 8s. 6d., and the expenditure to £39,240 10s. 7d. The income of the Society in all its branches have been this year £6,250 less than it was last year.

Josiah Conder, Esq. in rising to move the first resolution, spoke to the following effect:—When I think what would have been the gratification of the founders of this Society, could they thirty-seven years ago, have conceived it possible that such a meeting would have been assembled upon such an occasion, I really feel astonished myself at the wonderful progress which has been made in that short space of time. But will you allow me to ask you to place yourselves in imagination in the political condition in which you would have been one hundred years ago? At that period, there was not a single Protestant Missionary Society, and not a single Bible Society established, with the exception of the Danish Mission, in the south of Sweden. Every Christian mission was a Roman Catholic mission; and the only religion in the world that was not making progress was the Protestant faith. One hundred years ago, what was the political condition of the world? The great powers who divided the empire of the world among them, were France, (which had succeeded to the domination of Spain,) Germany, Holland, Turkey, and India, the latter of which was under a Mahometan ruler. What was the condition of England at that period? Allow me to tell you, that the population of England, including all its dependencies, was, as near as calculation could be made, under thirteen millions; so that it was not equal to the American United States at this period. What are the subjects of the British empire at the present time? Upwards of 152,000,000, which is more than a sixth portion of the human race, and considerably more than the population of the Roman empire, and nearly double that of the nations which profess the Mahometan faith. I believe it great-



ly exceeded all the subjects of the Pope, who professes to be the head of the Catholic world. Now when we only look back for a hundred years, and see the wonderful change which, by the providence of God, has been made in the distribution of political power, a man must be an atheist not to be struck with the fact, and to say, "What hath God wrought, and why hath he wrought it?"

The Rev. C. Swann, missionary from Siberia, next addressed the meeting, and said: There is a fact in reference to those parts of Siberia where I have been for a number of years, which ought to be brought before the notice of this meeting. Had this missionary institution existed a hundred years ago, and had missionaries gone to those parts of the world, they would have found the land overrun with that form of superstition which has existed there for many centuries, but there would not have been found one priest, properly so called, and not one heathen temple desecrating the ground. But when we went thither fourteen years ago, we found nearly twenty heathen temples rearing their heads amid the snows of Siberia, and to these temples were attached 4,000 priests of the Budhoo superstition. The simple fact is, that within the last century, if Christians have in some parts been making the greatest efforts to propagate the truths of the Gospel, the powers of darkness have not been dormant. Their cause has been making progress eastward and westward; and during the period that I have now mentioned, the cause has made progress in those very parts where missions have been established; and perhaps it cannot yet be said to be on the retrograde. But what we have been engaged in, we trust, has at least a tendency, and we trust will soon have the effect of turning the tide; and instead of idolatry spreading there, the light of truth will roll southward and westward to China—that grand source of idolatry. Perhaps I ought to state what have been our chief occupations during the period of the establishment of the mission. The Scriptures, I am happy to state, have been translated into the language of the Mongolian tribes—a language spoken by many of the tribes to whom we have access, and spoken within the boundaries of the Chinese empire by millions. It is spoken and read, (for the books in that language are numerous,) from the shores of the Balkan to the gates of Pekin.

The Rev. J. Liefchild, in proposing the next resolution said, I have been called to touch a pensive theme; I have to move a vote of sympathy to our brethren of the Baptist and Wesleyan Missionary Societies, on their present sufferings in the West, and the cloud that has fallen on their prospects there. Though prudence leads me to abstain from inflammatory topics, shall we be prevented from offering a tribute of sympathy to our brethren? Shall we watch them through a sea of difficulty, and wait till they come on shore before we express to them our regard? Shall we not tell the Baptist denomination, that much maligned and persecuted, but honored denomination, that denomination which has given us one of the ablest reasoners, and one of the most eloquent preachers, and I will add, the most amiable of men, and one of the profoundest and most original of writers—a denomination whose success has been so extraordinary in the east and in the west, shall we not tell that denomination that we sympathize with them now, and with their beloved missionaries, some of whom, besides the horrors of colonial imprisonment, have lost, for a while, what is dearer to every honorable mind than life itself, their good name? They have been covered with a cloud of obloquy and reproach; but in their patience they have possessed their souls, and committed their cause to Him that judgeth righteously. Shall we not tell the Wesleyan denomination, amongst whom some of us (and we are not ashamed to allow it) drew our first religious breath, and at whose flaming torch of zeal we have often lighted our tapers—shall we not tell them

the sympathy we feel for them, and pledge to them our affection? I offer to both these Societies, on behalf of this assembly, and on behalf of our Society, I offer to them first our prayers. [The Rev. Mr. Dyer, Secretary to the Baptist Missionary Society, and the Rev. Mr. Dixon, of the Wesleyan denomination, who were sitting on the platform, then rose.] May God Almighty (continued Mr. Liefchild, addressing these gentlemen,) give you wisdom, and patience, and fortitude, to guide your steps at this momentous crisis; and may He give to your missionaries confidence in a vindicatory providence, and a spirit of Christian heroism. In concluding Mr. L. offered the following resolution.

"Resolved—That this meeting, cherishing affectionate condolence with all kindred institutions which are now suffering from afflictive events, cannot but express their sorrowful and cordial sympathies with the Baptist and Wesleyan Missionary Societies, in particular on the recent and tragical calamities which have placed their operations in painful embarrassment."

The Rev. John Angell James said, he was persuaded of the truth of the observation that piety at home was closely connected with success abroad; and exhilarating as this meeting was, it was not here that the Missionary cause was principally to be cherished, but in the retirement, silence, and sanctity of the closet, in communion with God, and with the page of inspiration open before us. The Missionary cause, to flourish, must be planted in the rich, deep soil of Christian piety; every where else it would sooner or later languish, but never there: (hear, hear.) It might have every support, and be guided by consummate wisdom, but let piety be wanting, the Missionary cause must drop with it: (hear, hear.) The revival of piety at home would be the revival of Missions abroad. What was it we wanted? More Missionaries to go among the heathen; more money to support them; and more frequent prayer to bring down the blessing of God upon them; and a revival of religion would give us all these. Let us have a revival of piety in our churches; he did not say that they were reduced to an extraordinary low ebb, but he did say, let us have a revival of piety in our churches, and what numbers of men should we not see coming forward to devote themselves to the work of Missions, who would flock to the standard of the Cross, saying, "Here am I, send me!" We were smitten with the love of ease and home, for it was a fact that few were offering themselves to be employed in the work. Then was it money we wanted? The connexion of a revival of religion with an increase of funds would be proved by a fact he would read from a letter from the United States of America. It contained, in the first part of it, a description of a very extensive revival which had taken place, not only in one church, but in the churches of New-York generally; and he would now read the substantial effects of this revival in reference to the great cause in which they were interested. "During the year just closing, in addition to the reduction of a debt of 10,000 dollars, this one church had sustained twelve young men in their studies, preparatory to the ministry, at an expense of seventy-five dollars each, which is equal to 900 dollars. They also sustain one foreign Missionary, at an expense of 666 dollars. They have sent off a portion of church members, for the purpose of organizing a new church in a distant part of the city; they had also paid 500 dollars as a salary for the minister, and raised a subscription towards the erection of a new building, making a total of 5,000 dollars, besides the regular support of a standing ministry among themselves." And now let our rich merchants, our flourishing manufacturers, and our wealthy tradesmen, hear what follows: "Indeed, my dear brother, some of our churches are beginning to view money as valuable mainly as it may be instrumental in the salvation of souls."

Mr. J. then observed that he held in his hand a very insignificant looking little book; it was literally, and truly a begging book—the book which Andrew Fuller brought to London when he first appeared in this city to solicit aid for the Baptist missions—(hear, hear.) It contained the names of all the leading individuals in the city of that day; and though the writer objected, from conscientious scruples, to mixed communion at the Sacrament, he found he had no objection to a mixed communion in this book, for here were the names of Newton and Cecil, and Scott, and some of the congregations of different denominations; and what made the book still more curious was, that it was to be transferred to another friend to the heathen who visited London for the same purpose, and Mr. Fuller took the pains to number all the names, and in about the middle of the book he commenced a chapter of comments upon the persons. Should he read the extract? (hear, hear, and laughter.) Opposite one name was placed, “He is a prosperous young man, and he is as generous as prosperous;” and now let wives hear this, “his wife is not so generous,” (laughter) “if you can find him from home, or by himself, so much the better?” (hear, hear, and laughter.) This was not as it should be; wives should not stand between their husbands and the cause of God; (hear.) For his own part, he could not conceive a lovelier spectacle under heaven—a spectacle on which angels delighted to gaze more than on Adam and Eve in the days of their innocence in paradise, than a holy couple inciting each other onward in the cause of Christian philanthropy and religion—(hear.) But there was another entry; and the tables were turned, for the husband was described as covetous as his wife was generous—(hear, and laughter.) There was another entry to which he would just refer: Mr. Fuller called in the course of his perambulations through this great city, at a certain house, and stated his case, and was refused, because the missions were Baptist missions; and the individual stated that he could not conscientiously give to the Baptists, because he was not a Baptist. Might God deliver us from such consciences as these! (hear.) But the book added, “Mr. T. Wilson has not so tender a conscience;” (laughter.) This was as it should be, and he hoped he never would have such a conscience? (hear, and laughter.) Notwithstanding his donation that morning, he hoped, if it was necessary to appeal to mercy as well as justice for the reparation of damage and ravages in the West Indies, that he would not have a very hard conscience, but he found as willing to give to the Baptist as to the London Missionary Society—(hear, and laughter.) The Rev. gentleman concluded by moving a resolution, and sat down amidst loud applause.

The Secretary announced as a parting benediction from Mr. Hankey, a check for £50. (cheers.)

The Rev. Dr. Bennett proposed a vote of thanks to the Chairman, who, he remarked, had made a noble contribution to the Society, by furnishing it with his noble-hearted son, for a missionary.

The motion was carried by acclamation.

The Chairman then rose and returned his grateful thanks to the meeting for the high honor they had conferred upon him in noticing his humble services. The Rev. Mr. Arundell gave out “Praise God from whom all blessings flow,” which was sung by the whole assembly, and the meeting then separated.

### VISIT TO THE ASIATIC CHURCHES.

The astonishing loss of population, which those parts of the world have sustained since ancient times is still more affecting. I have wandered amidst the ruins of Ephesus; and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, *Great is Diana of the Ephesians*, now the eagle yells, the jackal moans, the echoes of Mount

Prion and Mount Coryssus no longer reply to the voice of man, I have stood on the Hill of Laodicea, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon; it was predicted (Isaiah xiii. 20) *The Arabian shall not pitch tent there*. At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode.

I paid a visit to the city of Colossæ—if that, indeed, may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains. Colossæ has become doubly desolate: its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus labored. The vine has long produced its fruits, where the ancient Christians of Colossæ lived and died; and the leaves of the forest have for ages been strewn upon their graves. The Turks, and even the Greeks who reap the harvest and who prune the vine where Colossæ once stood, have scarcely an idea that a Christian church ever existed there, or that so large a population is there reposing in death.

How total is the work of demolition and depopulation in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of the Rev. F. Arundell, my fellow traveler in Asia, that the remains of Apamea and Sagalassus were brought to light: and there are still cities mentioned in the Acts of the Apostles which have eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, as yet, has not been found.

I have myself observed the exactitude with which the denunciations of divine anger against the three churches of Ephesus, Sardis, and Laodicea have been fulfilled. Whilst the other four churches of Asia which are in part commended, and in part more mildly menaced, are still populous cities and contain communities of nominal Christians; of each of these it may now be said, that it is *empty, and void, and waste*. And though *the Arab may pitch his tent at Laodicea, and the shepherds, at Ephesus, make their fold there*, still have they scarcely been inhabited or dwelt in from generation to generation. *Wild beasts of the desert lie there—hyænas, wolves, and foxes. Their houses are full with doleful creatures: scorpions, enormous centipedes, lizards and other noxious reptiles, crawl about amid the scattered ruins; and serpents hiss and dart along through the rank grass which grows above. And owls dwell there.* When I was standing beneath the three stupendous columns of the Temple of Cybele, which are still remaining at Sardis, I looked upward and saw the species of owl which the Greeks call *Cuckwaia*, perched on the summit of one of them. Its name is derived from its note; and, as it flits around the desolated ruins, emitting this doleful sound, it might almost seem to have been appointed to chant from age to age the dirge of these forsaken cities.

After so many remarks on the desolation of ancient cities, it would be culpable in a Christian to proceed with his task, without adverting to the very solemn lessons which these scenes are calculated to teach.

When I stood amidst these ancient ruins, every pedestal, stone, and fragment appeared to have a voice. A most impressive eloquence addressed me from mouldering columns, falling temples, ruined theatres, decayed arches, broken cisterns, and from aqueducts, baths, and sarcophagi, and other nameless masses of ruin. The very silence of the spot had language. The wind, as it sighed through the forsaken habitations, seemed to carry with it the voice of centuries. I know not if I ever spent a more solemn or more edifying hour than that which was passed amongst the ruins of Ephesus.—*Hartley's Researches, &c.*

### Fourth's Department.



"Remember now thy Creator in the days of thy youth."

#### TO YOUNG LADIES.

To you my young friends, I would address myself, in the language of deep and earnest interest. You are now at that delightful period of life, which is like spring among the seasons, redolent of beauty and freshness, and giving fair promise of the rich fruits of maturer years. Take heed the young blossoms be not blighted. Call to mind the countless advantages which have been bestowed on you—reflect upon the anxious solicitude of the fathers who wait to see you the object of their pride, as well as the sources of their happiness—remember the cares, the exertions, the almost heart-breaking anxiety of the mothers who have guided your infant feet to the threshold of the temple of knowledge, and then press forward "in the race set before you." You are entering upon a noble career. The pure, and elevated, and holy duties which are peculiarly a woman's, will soon claim your undivided attention. Let me pray you, therefore, so to discipline your hearts, so to cultivate your minds, so to purify your spirits, now, during the unbroken leisure of youth, that the hour of trial may find you 'with your lamps trimmed and burning.' You have begun well—go on then in the same course, and remember that "of those to whom much is given, much will be required;" and that genius and knowledge, while they lay claim to the highest honors which men bestow, also bear with them the highest responsibilities both to God and man. Science is now opening to you her richest stores of honor, and usefulness; and the prayers of parents and friends are following you, when you are utterly unconscious of them. Pause then—in the cool freshness of the morning of life, before you wax faint in the noonday heats—pause and form for yourselves the noble resolutions which should direct your future life. Look back through the shadowy vista of past years, and behold what are the foundations of the most lasting honors of men. Look forward with the eye of faith, to the glories of the promised land; and while you weigh well

the different results of moral conduct, take heed that you "keep your hearts with all diligence, for out of them are the issues of life." Form your taste on the classics, and your principles on the book of all truth. Let the dawn of your being be hallowed by that pure devotion, which is ever an offering of a "sweet smelling savor" to the bounteous giver of all good. Let the first fruits of your intellect be laid before the altar of *Him* who breathed into your nostrils the breath of life, and with that breath your immortal spirit: and while your life furnishes the most striking illustration of the benefits of education, let it be your care so to persevere unto the end that it may be said of each, in her own peculiar sphere, "Many daughters have done virtuously, but thou excellest them all."—*Mrs. Embury.*

#### LETTER TO CHILDREN.

*My Dear Children,*—I will make some remarks to you on that verse—*Swear not at all*, Matt. v. 34. And I hope, children, you will not take it that I think all children use bad language. I never heard a little girl swear in my life. And many boys would not dare take the name of their Maker in vain. But some boys do swear. And how that word rings in my ear, *Swear not at all!*

I will now give you twelve reasons why you should not use profane language.

1. It does no good. You ought to do all the good you can. Good people derive much of their happiness from making other people happy. But swearing does not make you feel any better. It gives nothing of any value to others.

2. If you swear, it shows that you have been in the habit of keeping bad company. If I should hear you swear, it would be as plain to me that you had been keeping bad company, as it would if you should strike me. When a man is all covered with mud, I think he has been into it. When a man's face is black, I think he has just come out of a coal pit. So when you use bad language, every body knows that you have been among a low, wicked sort of people.

3. You should not swear, because it looks coarse. Why do not gentlemen swear? Why do not ladies use bad language? For several years, at least, I have heard but one female take our Maker's name in vain. And she lives in this State. I was warming in a store one day, and a woman came in, and said she wanted to buy a tea-kettle. She said her husband drank rum, and she meant to drink tea. And when the kettle was brought, and the price set, she said,—but I must not repeat the oath,—she said, "I won't give it." I pitied her for having such a husband, and him for having such a wife, and the village for having such neighbors. As she appeared otherwise well enough, I was afraid she was a sample of the whole village. But it looked coarse.

4. It keeps good children away from you, and bad boys with you. "Birds of a feather flock together." When the good mother sends her little boys to school, she says, "My children, don't go with that bad boy, because he speaks naughty words." One man was looking at a house, to see if it would do to move his family into it, and liked it. He was just going to buy it, when some little boys came along, and one of them spoke a very wicked word, and the man said,



"O, this is no place for my children," and did not buy the house.

5. It shows that you are very ignorant. Some boys think it will make them very great to swear, and take their Maker's name in vain. It does make them very great in folly. Who loves the swearing boy? Who respects him? Who but coarse wicked folks will think well of him?

6. If you swear, it is a great disgrace to your parents. When you are speaking bad words, people will be very apt to think your parents trained you up so. These boys would be very agreeable, people will say, if they only had good bringing up. What a disgrace to your parents, as well as to yourselves.

7. You ought not to talk bad, because you teach other children to do so. If you should use bad language, and I had a little boy, I would not have him play with you, any more than if you had the small pox, or any other disorder. Among wicked children, talking bad is catching.

8. If you use wicked words, you awfully insult your Maker to his face. Would you swear, if you knew God's eye is on you? Will you swear, when God hears all you say? He keeps you alive. He gives you food. When you are sick, he raises you up. He keeps the lightnings from striking you dead. And will you insult him to his face? How dare you do it? Do not, I beseech you.

9. If you swear only once, that sin will stick fast to your soul as long as you live, unless it be forgiven. God will remember it against you in another world. God holds him guilty that takes his name in vain.—Yes, he will hold you guilty for ever. Unless forgiven, it will be brought against you in the day of judgment.

10. Swearing is asking God to damn your soul for ever. O! think of it.

11. Christ has told you not to swear. You must not swear by the earth, nor by heaven, nor by your head, nor by the name of any thing. Swear not at all.

12. God has told you not to swear. *Thou shalt not take the name of the Lord thy God in vain.*—O! I would not dare risk a single oath unforgiven until the great day, for a thousand worlds.

Yours,

CHILDREN'S MINISTER.

The following beautiful lines were spoken by the children of a colored infant school in Philadelphia. The questions were put by a little girl of four years of age, and were asked and answered with great propriety.—*Liberator*.

#### CHILDREN'S DIALOGUE ON CREATION.

Can you tell me, schoolmates dear,  
How this world was made so fair?

Yes, its being first was given  
When God created Earth and Heaven,  
And the light was taught to play,  
On the first and newborn day.

Well, dear schoolmates, can you say  
What occurred the second day?

A firmament expanded fair  
The waters to divide—in air,  
Some hung—while others fled  
To their own appointed bed.

Schoolmates, tell me, if you can,  
On the third day what was done?

Oceans, seas, and rivers wide  
Rolled their billows, swelled their tide,

And left behind a barren sand.  
What was that called?—'Twas called dry land.

What else, pray tell me, schoolmates dear?

God made the trees and grass appear;  
The expanding leaves, the swelling flood,  
The fragrant blossoms, fruit for food.

Upon the fourth day what was done?

At God's command now came the sun  
In majesty and glory bright,  
High in the Heavens to give us light:  
The moon and stars to4 rode abroad,  
Obedient to their Maker's word.  
The earth with verdure now was teeming,  
And high in heaven the light was streaming.

But can you tell, as on you go,  
What the fifth day's work did do?

The waters now with fish were stored,  
And high in heaven the birds now soared,  
To sing their great Creator's praise,  
For what he'd done the first five days.

To sing their Maker's praise was sweet,  
But was Creation's work complete?

No—into life the sixth day springs,  
All cattle, beasts and creeping things;  
The grass to them God gave for food,  
And He beheld, and all was good.

And did the Lord his work now close?

No:—into being man now rose,  
A body formed of earth's cold clod,  
A soul, the image of his God;  
He differed much from all the rest.  
Man had a soul! Man was the best!  
The sixth day closed, and all creation stood  
To show the wisdom of its Maker, God.

How did the seventh day dawn?—'Twas blest,  
The son's of God kept holy, happy rest;  
With lofty shouts high heaven's concave rung,  
And all the morning stars together sung.

[From the Family Visitor.]

#### REVIVALS IN SABBATH SCHOOLS.

*Henniker, N. H.*—The revival in Henniker was first visible in the Sabbath schools. Five teachers and twenty-nine scholars have been received into the church. One died in the triumph of faith—several indulge hopes, and a considerable number of others have seen their ruined state as sinners.

*Keene.*—"At least three fourths of the converts, who have had a new song put into their mouths, during the pleasing revivals, were members of the Sabbath school or Bible class. Several teachers and thirty pupils have made a public profession of their faith; and a considerable number more have either indulged the hope of an interest in Christ, or are still inquiring what they must do to be saved."

*Rindge.*—The revival was preceded by an increasing seriousness in the Sabbath school, which was evident for several weeks. In August the work of the Spirit was manifest among the pupils. Twenty-nine members of the Sabbath schools have made a profession of religion. Of a class of 18, taught by the Pastor, all except one have indulged hopes of a change.

*Alstead.*—In the 2d parish, twenty are reported as having indulged the hope of the Christian.

*New Ipswich.*—More than half the hopeful subjects of an extensive and powerful revival were members of the Sabbath school.

*Lyndeborough.*—About six sevenths of the ordinary congregation belong to the Sabbath school. Of

72 added to the church, almost all were members of the Sabbath school; 80 scholars are said to have indulged a hope.

**Sandwich.**—In Sandwich, it is thought that thirty-three pupils have become hopefully pious.

**Gilmanton Center.**—Two teachers and 18 pupils are reported as having experienced religion.

**Merideth Bridge.**—Two teachers and 15 pupils are among the hopeful converts.

**Moultonborough.**—Six teachers and 19 pupils became hopefully pious.

**Dover.**—Two teachers and 10 pupils became hopefully pious.

**Windham.**—Seventy members of the school, and eight teachers, it is hoped, have been born of the Spirit within the year. Of these, 32 have been admitted to the church.

## RELIGIOUS INTELLIGENCER.

NEW HAVEN, JULY 21, 1832.

### THE CHOLERA.

This desolating scourge appears to be spreading over the land. We hear of insulated cases in many of the country towns, without its spreading to any great extent. There has been five cases in this city, two of which were persons directly from a house in New-York in which several had died. These have both recovered.—But two others in the family where they were sick, both intemperate persons, have died very suddenly. They died a week ago, and there has been one case since; a child of the same family came from New-York during the present week, was attacked about 1 o'clock Wednesday night, and died before 12 the next day. Excepting these the city was never more healthy at this season of the year, altho' our population is considerably increased by strangers. The sexton certified last Saturday that there had been but two burials for the last ten days preceding. It will be strange if we should not have more cases of the Cholera among us, from the constant intercourse between this and New-York, and we may be chastened like other places. But we know of no place to which we would so soon flee for safety. Our atmosphere is constantly changed and purified by a fresh sea breeze. Our soil is so sandy that it will not hold water to stagnate, unless it is mixed up with other materials in a pig sty. Most of our houses stand alone, at a convenient distance from each other—surrounded by gardens, yards and shrubbery. In addition to these natural advantages, we are blessed with a sufficient number of skillful physicians, several of whom are eminent as Professors in Yale College, who can be convened for council in half an hour in any part of the city. We have a new expansive hospital just completed, in an airy, healthy place—experienced nurses at hand—and a subscription raised that no one shall be neglected because they are poor. We have no Roman Catholic priests, as they have in Canada, to pray for the departed dead; but we have faithful spiritual guides at hand, who will readily administer counsel and consolation to the sick and the dying. Under these circumstances, and it is not an exaggerated representation, who would run away from New-Haven?

Since penning the foregoing, we have learned with regret that the Steam boats have stopped running between this and New-York. This measure, however, has not been adopted by the City Authority or the Board of Health—but by the owners or managers of the boats, who find it difficult, we believe, to employ hands who are willing to run them. Self-preservation is often said to be the first law of nature—but the law and the prophets say, "all things whatsoever ye would that men should do to you, do ye even so to them:" and if this in-

terruption should add to the suffering of our neighboring city we are sorry. We had much rather, as a measure of safety, send to New-York and bring up a load of the suffering poor, if they can not be taken good care of there, and support them in our empty hospital, than to undertake to keep out this insidious foe by embargoes, bolts and bars. It has crossed the broad Atlantic, and disregarded every non-intercourse regulation, although enforced in some places by guards and bayonets. "Howbeit this kind goeth not out, but by prayer and fasting."

### CHOLERA IN NEW-YORK.

The following summary, which we copy from the Journal of Commerce, will show the fearful progress in the city.

RECAPITULATION.									
	Cases at dwelling houses.	Hospitals.	Bellows.	Total of cases.	Deaths at dwelling houses.	Hospitals.	Bellows.	Total of deaths.	
July 5th	18	3	2	23	10	2		12	
6th	11	13		24	6	7		13	
7th	42	13		55	6	6		12	
8th	29	13		42	10	11		19	
9th	18	30	57	105	4	10	14	28	
10th	44	22	43	109	6	13	25	44	
11th	45	31	53	129	10	15	25	50	
12th	32	39	48	119	10	16	25	51	
13th	27	39	35	101	10	22	17	49	
14th	43	43	29	115	15	29	22	66	
15th	60	53	20	133	28	31	25	84	
16th	92	50	21	163	45	32	17	94	
Total	461	349	308	1128	162	194	171	527	

The reports for the 17th, 18th and 19th are somewhat more favorable, though still severe.

### THE FAST.

We have seldom if ever witnessed a more solemn day than last Thursday. Business was all laid aside, except in a few cases; (and we think an awful responsibility rests upon those who disregarded the occasion, whether Christian or infidel.)—All our places of public worship were filled with solemn worshippers. The discourses, the prayers, and the singing, were all peculiarly appropriate to the occasion. Without making any invidious comparisons, we subjoin the following note.

[For the Religious Intelligencer.]

MR. EDITOR—Permit me to say through the medium of your paper, that I experienced the highest degree of gratification, in listening to the eloquent discourse of Prof. Fitch, from Joel ii. 11, 12, 13, 14, delivered in the Center Church, on Thursday afternoon. The learned divine succeeded admirably in proving that the scourge of pestilence is a judgment sent from the hand of the Almighty, for the punishment of the sins of the people—that it is entirely within His control—and that He may be induced to turn away from His fierce anger, and stay the desolating scourge, if sought unto with sincere and hearty repentance. Let all the people of this land, both high and low, rich and poor, turn unto the Lord, and bring forth fruits meet for repentance.—Let us break off from all our sins, national and individual, and seek the Lord with our whole hearts, and cry mightily unto Him;—perhaps He may be induced to repent of the evil which He has purposed to do unto this people, and say to the Angel of Destruction, "It is enough—stay thy hand."

To make present and peremptory resistance against Satan's temptations, yea, to bid defiance to them at the first sight, in the name of the Lord, is your safety; but to begin, with old mother Eve, to enter a contest, by argumentation and vain disputings, would prove your ruin and sad defeat. Mrs. Catharine

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Eretterge, once after a great conflict with Satan, said, "Reason not with me, I am but a weak woman; if thou hast any thing to say, say it to my Christ, he is my advocate, my strength, and my redeemer, and he shall plead my cause." Men must not think to resist Satan's craft with their craftiness; he shoots with Satan in his own bow, who thinks by vain disputing and reasoning to vanquish him. It is your greatest wisdom and highest honor peremptorily to withstand the beginnings of a temptation; for second thoughts and after remedies generally come too late. Then let the saints peremptorily resist Satan at his first appearance to ensnare the soul: and when Satan standeth at your right hand, like Joshua, say, "The Lord rebuke thee, O Satan."

[For the Religious Intelligencer.]

#### TESTS OF CHRISTIAN CHARACTER.

The Christian martyr discloses his true character, long before he reaches the altar of mere public sacrifice. A thousand times has he triumphed in the sight of his God—a thousand times exhibited a heroism as real, as when, in the near prospect of death he can say—"for I am now ready to be offered, and the time of my departure is at hand." The every-day christian (if his life do not belie his name) gives his testimony to the truth as it is in Jesus, not in dying raptures and legacies, but in doing good all along the journey of life. He seals his profession, not in monthly offerings and semi-annual prayers, and annual good wishes, but in obeying the commands of Christ at every turn and corner of life. He finds the tests of his character not in being ready to die in some popular enterprise; but, if he is a passionate man, in subduing his passions—if he is a glutton, in giving up his gluttony—if he is a dram-drinker, in giving up his drama—if he is a tobacco-eater, or snuff-taker, in giving up the unchristian practice—if he is a tyrant, in giving up his tyranny—if he is willful, in giving up his will—if he is anything short of "holiness to the Lord"—in repenting and seeking after his God.

Some Christians seem to overlook the simplicity of their principles, which distinguish the followers of Christ from an ungodly world. They look at their duties in the lump, and with a wonderful adroitness keep them always about so far ahead. They talk long and loud about Christian duty, in the abstract—lay down principles and rein men up to them—but then, as to the doing of the duties proposed, and acting every day upon the principles contended for, they are the very men that are missing. They talk of sacrificing all perhaps for Christ, and yet they make a god of their belly every day. They talk of giving up the world, and yet they are the greatest sharers in all the land. They talk of temperance and pray about it, and exclaim that "wine is a mocker, and strong drink a raging," and yet they will go away and sell both and send men to death and hell! And they seem not to see the dignity of their conduct. They talk right on and pray right on, without a blush. But such men have yet to learn, practically, that they cannot thus impose upon even the world, much less the real followers of Christ, and much less still a holy God. The world see that it's foul hypocrisy—Christians weep over it and groan under it, and God loathes and abhors it. *Being a Christian*, is nothing less than acting holy—in doing good from day to day as opportunities occur. If there are any in the kingdom of Christ who are not willing to abide by this test, they had far better get out of it—and if there are any who wish to get into it and are not willing to live holy lives, they had far better continue out of it—for if they should enter it, it would only be to fall to a deeper damnation.

The tests of Christian character are almost innumerable, and no one need to remain in doubt in regard to his true standing in the sight of God, or wait for periodical opportunities for exhibiting his attachment to Christ. Thousands and tens of thousands will go up on high out of great tribulation, having washed their robes and made them white in the blood of the Lamb; whose only deed of holiness will have been a faithful discharge

of the private duties of life. Little things detect character—little things make up human life, and will finally make up the judgment of our God. Little things done or omitted in this world, will cause songs in heaven or wailings in hell forever. Christian! be honest with thyself, thy character is tested every day by what thou deemest the veriest trifles. D.

For the Religious Intelligencer.

#### ON THE TRAFFIC IN SPIRITS.

##### LETTER III.

My Dear Friend—Needs it any further illustration to convince you, that every dealer in spirits, whether by wholesale or retail, is linked to a society which opposes, and virtually is pledged to oppose the cause of Temperance,—the cause, whose triumph is indispensable to this world's redemption? I trust not, though means of illustration are abundant. Yet I cannot forbear one inquiry. Where would our nation, and I may add the civilized world, have been, if the cause of Temperance had found in these last six years no more decided, active, and self-denying friends, than the men who continue to deal in spirits? Suppose the deliverance of this and the next generation from the frightful ravages of drunkenness, depended on your influence and your exertions, what would be our fate? You know how we prospered under such guardianship before the formation of the Temperance Society. We have buried of the generation now closing its earthly career, one million of drunkards. Here I allow thirty-five years to a generation.—But for the Society, whose operation every ram-selling grocer opposes, we should have had double the number for the next generation, and this, under the friendly influence of grocers who would know, because from day they would see the results of their doings.

To bring the case nearer home: what, my friend, have you done towards the salvation of our country? Can you look at the Young Men of our city, who are pledged to the cause of Temperance, whose good habits are thus insured, and say of this and that one, 'I induced him to join this Society—I have saved him from exposure to temporal and eternal ruin by dram drinking?' Can you look at some happy fire-side, which intemperance once threatened, and say, 'my influence and my exertions for Temperance saved that family from the curse of an intemperate father?' Can you look abroad upon the healthy, happy company of Temperance men, in our country and Great Britain and say, 'thanks be to God! I have done what I could to gather this company into this only fold of safety?' No: this good has been done not only without you, but against your influence. Let me tell you where you may look. You may look at these dram-shops at the corners of our streets, to which every morning brings its herd of grog-drinkers, wretched and ashamed to hold up their heads in the street,—to the cellars, from which every evening issue the fumes of spirit and the voice of profanity,—to the grocery stores, who sell *only to moderate drinkers*, i. e. to persons on the road to ruin, not to those who have reached it,—to the larger establishments, which do the work of death by wholesale,—at these you may look, and remember that you have countenanced them in their business—have bid them all, God speed, and have shared and are to share in the results of their doings. O, let my soul never be entitled to aught of that dividend when it shall be fully declared!

But you say, if you do sell spirits, other walks of usefulness are open to you. If it were so, are you not bound to do all the good you can? "She hath done what she could," said our Lord of her, who anointed him for his burial. Blessed testimony! Why should not "the true and faithful witness" bear it of us? Again, don't you see yourself in the attitude of Naaman when he says, "Pardon thy servant in this one thing." &c.

You say, however, you can act in the Sabbath School. You can contribute to the support of Missions. You can labor for Seamen—You can send the Bible to the destitute. I deny that you can. Now my dear friend, if you are faithful in the Sabbath School, you will tell your pupils, 'Touch not, taste not, handle not the deadly poison,' by which so many thousands are plunged into untimely graves, or are led towards them, the living images of death. If you do, will not the children retort, 'You handle it, don't you Sir?' Have they not done this to others?

Nor can you contribute to the support of Missions. Contribute! Yes, your traffic sends a barrel of whiskey into some wretched Indian tribe upon our borders; your charity accompanies it with a present to the self-denying mission family among them. Which, think you, will avail most; your whiskey to counteract and destroy, or your charity to bless the mission? What grand obstacle do all our missionaries meet on every heathen shore, which your traffic reaches? *Intemperance*, introduced aggravated, cherished by the rum of *Christian* merchants, sent perhaps in the same ship, that conveys the minister of Jesus. 'No drunkard,' he says to the savages, 'can enter the kingdom of Heaven. If you would obtain salvation, you must not drink rum.' 'Why then,' even the savage retorts, 'why do you bring it to us?'

Nor can you benefit Seamen. Can you give them the hopes of Heaven and—their grog? Can you mingle the fear of God in *sling*? No, it is an old experiment. Be satisfied that others have tried it in vain.

Do you wish to know the bearing of the sale of spirit on sailors and the heathen they visit? Imagine yourself a missionary on some *isle* of the Pacific. What do you fear? The Providence of God? No, that is pledged to protect you. The half-naked savages? No, they listen to your story of redemption. What then? Ah, it is that distant sail, that swells to the breeze, and enlarges to your eye. It is your countrymen in yonder vessel.

What! are not Americans who meet on a foreign shore, at once acquaintances, friends, brothers? Yes, but these have rum to drink. They are intoxicated. Now every hellish passion burns in their bosoms. They are not from *home*. For the time at least, they seem from the infernal pit. Yet this is the Christian delegation, which the traffic in spirits sends from "home, sweet home," from the caves of the sanctuary to the desponding missionary, and to the heathen for whom he spends his life in a torrid clime.

But the Bible—you can circulate that. With what effect, I demand? Will it not be received as if given in scorn of that curse it denounces on him who gives his neighbor drink. (Hab. ii. 15.) With what face will you carry your Bibles to the abodes of the wretched? Knock at the door of the poor woman, whose husband tho' dead in rum, has not yet resigned his loathsome corpse to the grave. You imported, you sold the poison that has fitted him, the father of her children, for shame and everlasting contempt. Will the widowed mother—O! that she were widowed,—as she recognizes you, welcome you as the messenger of God, come to soothe her distress, by showing her the promises of the Most High? Or, rather, will she not demand of you, why you, who ruined her husband, you who broke the peace of her little fold, have now come in sheep's clothing, to insult her sorrows and present the Bible which echoes, in anticipation, the eternal wailings of her once dearest friend?

No, my dear friend, if a dealer in ardent spirits,—as such I address you,—you may as well imitate his Excellency the Rev. Governor of —, who on Sunday went to his pulpit to dispense the word of truth, and Monday to the polls to dispense whiskey to the voters. Durst he tell them, that by drinking they are likely to become drunkards, and becoming drunkards, they are in danger of hell-fire? Let him, therefore, who car-

ries in one hand the cup of ardent spirits, whether to sell or to give away, never think to carry the Bible in the other. To unbiased minds there is an inconsistency in the conduct as apparent as the facts are notorious, that the Bible is the quickening word of the Spirit, and rum the sword of Apollyon.

But you have relinquished the trade in spirits. If my views are right, you have committed no trivial crime in continuing in it, after the Reform had left no cloke for the sin. If however your conduct is palliated in some degree, as was Paul's opposition to the Gospel by the circumstance of his having done as he did "ignorantly in unbelief," hasten for pardon to the same God, who had mercy on him. Yours, &c. Y. T.

#### MISSION TO CANTON.

Through the kindness of a friend, we are permitted to publish the following extract of a letter from the Rev. Edwin Stevens, the young man who was ordained in this city a few weeks since, as a missionary to seamen in China. (see p. 32.) The letter was written on the eve of his departure, at Philadelphia. It breathes a spirit of piety and devotion that augurs well for the cause of seamen. When men of such talents and refinement will sacrifice all for Christ, the cause will triumph.

PHILADELPHIA, JUNE 26th, 1832.

DEAR BROTHER:—I have but a moment's time to write you this afternoon, as I have many other letters to write.—While you are reading this, I may hope to be sailing towards our adopted country. To-morrow morning, the Lord willing, we sail. Does my heart fail, 'as my native shores recede from view?' Not at all—not at all. I never was happier in my life. God has been good, very good, and I feel no great unhappiness except when I sin against Him and our blessed Redeemer: and to offend him, that makes me more unhappy than ever. This peace is not inconsistent with much tenderness and affection for those I leave behind. Even now when my heart rejoices at the thought of going so soon, my thoughts turn back, and I seem to see beloved America sinking below the distant horizon, and my heart hovers over the churches of America, and my eyes suffuse with tears when I look down upon dear New-Haven. Happy, happy city! Beloved College! beloved of God, and beloved of my own soul! May God ever delight to dwell there, and may China from eternity, lift up her loud voice of millions in praise, to God, for his grace bestowed upon New-Haven. To-night we have a prayer meeting upon the occasion: O! could you be there. But if our Omnipresent Saviour is there, it is enough—enough. We have in all in the ship more than 30—16 seamen, 6 boys (sailors, from most respectable families,) 3 or 4 other hands, a Capt. and 3 mates, with the passengers, Mr. Olyphant's son, a young physician and myself. *Pray that Christ may be with us 'in the ship,' and save us all.* I intended to write many friends in New-Haven besides the Sabbath School, but it is wholly out of my power. That present from my Sabbath School came in order, and was a most liberal and generous donation. Daily shall I have occasion to remember the donors, while I experience the benefit of their kindness every day. And daily also shall I pray that God will reward them with every blessing for themselves, and with more entire devotion to the Saviour in their beneficiary. Finally, dear brother, remember the outcast sailor—remember China—remember your friend—and let us both remember in all times, places and situations, our glorious, holy, good, and Almighty Saviour. Yours in the Lord,

EDWIN STEVENS.

P. S. Wednesday morning. We had a good, though a small meeting last night, and to-day at 12 o'clock, I expect to go. The kindness and Christian sympathy which I have received in Philadelphia, makes a deep impression on my heart, and causes thanksgiving unto God. And now again, dear brother, for yourself and our friends, farewell. E. S.

From the Cincinnati Journal.

## INSIDE OF A POPISH CHURCH.

Messrs. Editors,—Peculiar circumstances induced me on last Sabbath to attend the meeting of our Roman Catholic neighbors. There were scenes transacted and sentiments uttered on that occasion, which ought to be published to the world. In giving these publicity, I desire merely to make a statement of facts; reasonings and conclusions from these facts, I leave to my readers. Though I believe the strongest moral evidence conflicts with the tenets of the Roman priesthood, yet I would place a knife at no man's throat because we differ in our doctrinal views. The house was excessively crowded, inasmuch that a seat could scarce be obtained. I was obliged to stand in the porch during service. On my entrance, I looked around to see who were my fellow worshippers. It was a mixed multitude—American, English, Scotch, Irish, Dutch, Swiss, German, Dane, &c. Most of them were kneeling together on the pavement of the church. There was a devout muttering of the lips and the crossing of the foreheads, throughout the vast assembly. Directly before me, I observed an individual whose motions were in ludicrous contrast with the place and occasion. He was kneeling with the rest, but his head rolled and pitched, threatening fearful contact with its neighbor head. He strove to keep his book before his face, but now and then a convulsive hiccough, and an involuntary twitch of the muscles, would throw it aside, and expose the blotches and bloated visage of the drunkard. He seemed a monument of intense devotion. The prayers in Latin were read over in the hurried manner of a wearied school boy rapidly reciting his lesson. In the meantime, the officiates knelt to the cross, and rose and bowed, and sat, and *vice versa*. The sermon came next. It was, in truth, a good one, drawn from the command, "Thou shalt not take the name of the Lord thy God in vain." It was such a one as the congregation needed. In the name of the Most High he thundered the anathemas of heaven against him who should mingle the name of his Maker with his abominations; and curses bold and fearful, he pronounced; and spoke of the bolt of retribution which should fall on the head of him who "taketh the name of God in vain." This was the redeeming part of the whole.

I was induced to attend again in the afternoon. The porch was as much crowded as in the morning. I stood for a while at the bowl containing the holy water, to observe the conduct of the new comers. A little child came and stood on tiptoe, and strove to reach the consecrated element, but it was too high; and it went away with a look of sorrow that was indeed pitiful. An old man, on whose head age had set his beacon to guide death to his prey, came and with trembling hand touched the water, and went his way. Then next succeeded a "perfume exquisite,"—bared his sentimental forehead, and with his lady finger politely did the work, and passed on, leaving a train of "odors sweet" behind. To close up the picture, inebriations in all its most fearful traits, came and dipped its palsied finger, bathed its burning forehead, and went its way of ruin. I was sickened and distressed that beings like these should stand enrolled as the only "Church of the living God, the pillar and ground of the truth."

After the preliminary exercises of kneeling to the

cross and saying prayers, were over, the children were called in front, to the altar, to be catechised. In this I could not help feeling an intense interest, to know from actual observation if all that has been asserted of Catholic instruction was true. I can recollect but few of the questions. One was, "Can the Church err in matters of faith?" "No." "Why?" "Because Christ has said, 'On this rock I will build my Church, and the gates of hell shall not prevail against it.'" The doctrine of purgatorial purification was evident, from the fact that Christ has said, "The pure in heart shall see God." Again, "Who may forgive sin?" "Apostles, bishops, and priests," "Why?" "Because they are the successors of the Apostles, and they had the power." I do not remark on the validity of this proof, nor on its conclusiveness; but leave it to the consideration of a Christian public.

After the catechist had gone through his series of questions, he delivered an address to the children and members of the congregation. His object was to prove the authority and use of the fifth sacrament—extreme unction. He remarked that the great object of life was to die well. And the administration of the sacrament seemed to be a receipt for obtaining this desirable end. "Nevertheless," he remarked, "there may be circumstances in which a person may get to heaven without the performance of this ceremony. He may be in circumstances where the priest *could not be called*, and here he would be *justified by the purity of his intentions*."—"How different is our conduct from that of the Protestant priest! The Protestant priest goes to the couch of death, and in a whining, dolorous tone begins—'How do you feel, dear brother? Would you like to have the bible read? Would you like to be prayed for? Do not be afraid; the struggle is short; the passage is easy; a crown of immortal glory awaits you.' And thus," said he, resuming his natural tone, "the dying man is raised to such a pitch of pride, that he is not fit to enter the presence of his God." I have heard the infidel rail, and the blasphemer hoot and hiss, but never did I hear invective pronounced in such bitter language before. It was like tearing off the flesh, or "steeping the naked nerve in poison." Again he went on, "The Protestant priest goes where he can obtain the highest price for his labor; God gives him the loudest call where the highest salary is offered; his great object is the 'loaves and fishes.' *We go into all the world, and receive no compensation but what we get from our brethren.* We carry the gospel to every clime and every nation, and they come after, 'reaping where they have not sown.'" In his closing prayer, he remarked, "I love thee, O God, with all my heart, and my neighbor as myself." In contradistinction to this he said, "Lord I am sorry for all my sins, and will do all I can to atone for them."

WICKLIFFE.

For the Christian Advocate and Journal.

## EDUCATION OF DAUGHTERS.

Messrs. Editors:—In my former communication I glanced at a fatal barrier to the acquirement of solid and useful learning among females, namely, our characteristic volatility of mind. Whether the God of nature has constituted us differently from man in this respect, or whether it is the result of our education,



a wiser head and more philosophic mind must determine. I cannot, however, yield the mortifying assent to the former query, until I have farther evidence and experience on the subject. Take, for instance, a boy of fine natural powers, and instead of teaching him those branches of science in which boys are usually instructed, which are so well calculated to develop and strengthen his intellectual faculties, let him be doomed to the meagre items which too universally constitute all the advantages of female education. Let him learn to spell and read incorrectly; let him learn the geography of his country so imperfectly as not to be able to tell whether Boston is in Massachusetts or Connecticut; (as I once heard a very well-dressed lady say, that she believed that the preacher was from Boston or some other town in Connecticut;) let him become acquainted with arithmetic so superficially as not to be able to enumerate tens of thousands; and grammar, so that he will call *is* a personal pronoun, and *it* a preposition of music and painting, and I might mention the art of displaying a fine hand and set of teeth, if the latter had not been spoiled by eating candy. Let him in fact be kept from all the drudgery of *thought and reflection*, initiating him into the important secrets that mental exertion might possibly produce some premature traces of age on his face, or wither the roses of his cheeks. Alas! I might weary the patient reader by enumerating all the fooleries and flirtations which must with care and solicitude be infused into his mind. And what think you would be the result? Would he not be volatile? would he not be subject to those weaknesses and follies so justly and universally attributed to our sex? What miracle (except that of Divine grace) could make him love sober thought, patient investigation, or to enrich his mind with the labors of the learned or pious dead?

Divine inspiration and human reason both concur in acknowledging the force of early education: "Train up a child in the way he should go, and when he is old he will not depart from it." I believe that the inference is just and fair, that if man from his infancy were kept in the same intellectual vassalage and poverty, also under the same restraint as to salutary bodily exercise, both his mental and physical powers would be very nearly as contemptible as those of women. We find here and there, thinly scattered at a solitary distance in human history, a female who, either by accident, the gratuity of benevolent friends, or more probably by the energy of native genius, emerged from the common mental degradation of her sex, and (I believe it may be acknowledged with justice) has displayed talents which place her mind on an equality with the other sex.

New York, June 13, 1832.

FRANCES.

#### A STRIKING SIGN OF THE TIMES IN IRELAND.

In the "Irish Chronicle" for May, annexed to the last number of the London New Baptist Miscellany, we observe some cheering facts in relation to the spread of evangelical truth in the "Emerald Isle."—The facts alluded to are put forth to the world by the friends of the Bible cause in Ireland, in the following plain and direct language:

We request the careful attention of our friends to the remarkable fact, attested by the uniform testimo-

ny of all our agents, from the commencement of the Society, that *our Schools have never been opposed on account of the Bible being taught in them, BY ANY CLASS IN THE IRISH COMMUNITY, except the PRIESTS!* Most of *them*, certainly, have been the uncompromising opponents of the Schools, not for the alleged reason that the Roman Catholics would not send their children, on the account of the Bible being taught, but, as it should appear, from their hatred of scriptural instruction: in this opposition, however, *they* have consistently acted with the principle enjoined by the *Council of Trent, viz: that the Bible was not a safe book for the people to read!* We wish those persons who are so zealously encouraging the plan for the National School for Ireland, viz: substituting parts of Scripture only, instead of the whole Bible, seriously to consider whether this measure will not appear to *sanction* that sentiment? Will not the Roman Catholic Priests tell their people, that the British Government has, at length, adopted the grand principle of the Church of Rome, viz: *the whole Scriptures are not for the indiscriminate use of the People, but only such parts and parcels of them, and to be used in such a way, as the Priests may approve and direct!*"

We call upon all our friends to take encouragement from this unexpected "sign." The triumph of the word of God is as certain, as that the sun shines in the heavens above us. Before its approaching light, darkness, superstition and error must flee away, with the speed of unfettered thought. Look abroad over the moral field of the world. See a sign here, and a sign there, palpable and glowing. Brethren of every name! let your desires be enlarged—let your prayers for stronger faith be increased in number and fervor—let the flame of zeal burn brighter, broader, higher—for the blessing of THE MOST HIGH will assuredly follow His present judgments in the world!—*World.*

#### DR. STEVENS' LETTER ON THE CHOLERA.

The following instructions, prepared by Dr. Stevens, are published for the benefit of those for whom they were designed. The high standing of that gentleman in the profession, will give much weight to his opinions and advice.

New-York, 1st July, 1832.

To ————  
DEAR SIR,—In compliance with your request, made to me this morning, that I would furnish you with some plain directions for the management of yourselves and family, with respect to the prevention and treatment of Cholera, I will endeavor to state my opinions on this subject, as briefly as possible. In the first place, as to the question of removal from the city.—You have already decided by my advice to remove to a dry inland situation. It may be expected that if this pestilence prevail at all in such situations, it will be in a mitigated form; situations on the sea shore, will perhaps with reason be preferred by some to whom a marine atmosphere is otherwise suited. There would appear to be negative evidence that this disease has not prevailed in insulated farm houses.

It seems to be admitted by those who have most extensively observed the Spasmodic Cholera, that it is always or generally, preceded by a forced state of the tongue, and a deranged condition of the bowels—usually a slight looseness unattended with pain, the discharges being at first dark brown, and afterwards gradually becoming of a lighter color: that this state continues during several days before the peculiar symptoms of Cholera appear. It is sometimes so slight, as

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not particularly to attract the patient's attention; and at other times is more severe, and impresses upon his countenance, the haggard aspect of the disease. When properly treated, the Cholera is usually arrested, in this its forming or premonitory state. Such being a summary of the best information, upon this particular point, I am led to conclude that the prevention of Cholera is to be effected, by preventing and removing disorder of the bowels. By avoiding all those causes which are apt to derange the bowels, at this season of the year in our climate. These causes are numerous. Drugs given as preventives, sudden change of diet; all green, watery fruits and vegetables, especially uncooked, fresh bread, shell fish, (except hard clams,) and in general, whatever is found usually to disagree with the individual and with others; salted meats and smoked meats, and smoked fish; improper drinks—acid and all other wines and cider, cold drinks unless in very small quantities,—too much drink of any kind;—a change of water or drinks—over heating the body, or agitating the mind,—taking food or drink when agitated or heated,—or getting agitated or heated soon after taking food. Exposure to the night air if damp, sleeping with a window open, or if this be unavoidable, in a draft, want of sufficient covering, especially over the abdomen, to prevent injury from sudden changes of temperature, either in the night while sleeping, or after perspiring freely in the day time. I recommend to you to go to bed cool, not to sit up late, and to rise early.

Those who are feeble, will do well to repose in the heat of day. For yourself and lady, the food I think most proper is, rice, barley, in all their simple preparations. All farinaceous vegetables, except beans and peas and bread recently baked, eggs, plain boiled, roasted or boiled meats. And broths of these and farinaceous vegetables, seasoned enough for the taste, but not enough to excite thirst such as may not be easily controlled, without taking drink between meals. For your children the same course is also best. The preparations of barley, rice, sago, arrow root and milk, with little or no animal food should be given. If these turn sour upon the stomach, substitute plain animal broth, or mix the two.

I urge upon you early attention to any derangement of the bowels, either from a neglect of these precautions or other causes. The season of the year in which we are threatened with the malignant Cholera, is that also, in which our own disease, by that name, and slight diarrheas always prevail in this community to a very considerable extent. By preventing common cholera, we may expect to escape the malignant.

Are we to conclude that common cholera and diarrhoea are the early symptoms of the malignant Cholera? Many believe so; but while I would advise no one to be so apprehensive of this result, in his own case, as to consider it probable, it will be the part of every person, to pay early attention to every slight derangement of his bowels. Abstinence will often cure it; if that does not do it speedily, it will at any rate prepare the system for the kind operation of medicine.

If no physician of intelligence can be readily consulted, you can hardly go wrong, by administering a dose of castor oil, or of rhubarb and magnesia with mint water, or in bilious habits six grains of calomel if to an adult, followed by salts in divided doses; and after any of these remedies, a few drops of laudanum; and keeping the patient in a perspiration with warm catmint or other herb teas, and for a day or two a diet of toast water or chicken tea.

But if the tongue be clean and the feelings comfortable, costiveness may be disregarded; it is of great importance to regulate the bowels if possible without medicine; especially in those of delicate constitution, and those who are not likely to take sufficient precautions to avoid the exciting causes of disease after medicine has been taken. The taking of medicine should

be considered as a choice of evils—a deranged state of the digestive organs often follows the use of medicine, especially the stronger kinds; if the patient be not kept quiet while suffering from the debility which the medicine has induced, and do not confine himself to invalid's diet, it would be better for him to have abstained from the use of it. The taking of solid food and a pursuit of active occupations after taking medicine, should be avoided. The best laxative for those not habitually accustomed to take any, is rhubarb with some aromatic. Three grains of rhubarb with half a grain of Cayenne pepper in a pill. The compound syrup of rhubarb, with soda enough to correct any prevailing acidity, I consider the best laxative medicine for children.

I am your friend and servant,

A. H. STEVENS.

New-York, July 6th, 1832.

These directions were prepared on the 1st inst., for a friend about to leave the city. A further observation of the malignant cholera as it has appeared here, has led me to the following conclusions:

1. That although the malignant cholera is dependent mainly upon a change in the atmosphere not cognizable to our senses, and known only by its effects, termed meteoration by some physicians, and which, unlike the malaria by which intermittent fevers are excited, extends over whole continents, and does not emanate from any special local source, yet it is excited by local and sensible impurities of the air, such as are offensive to our sense of smell, and sickening to breathe, and which are now existing in several sections of our city.

2. That the malignant cholera attacks almost exclusively individuals affected with common cholera, intoxication and diarrhea, and other derangement of the bowels, which are rather to be considered as inviting the disease, than as constituting its earlier stage.

I have not witnessed any facts which lead me to think the malignant cholera, as it now prevails in the city, to be personally contagious. I put forth these opinions as seeming to me probable, and subject to change upon further observation. It may be said, that they should have been withheld until they had acquired more certainty. To this I answer, that the urgency of the occasion calls for the expression of the best opinions we are enabled to form, and I have no personal pride of opinion that would make me feel at all humbled if future facts should lead to opposite conclusions. The practical results of these opinions are:

1. That infected houses and infected districts should not be visited by those whose duty does not call them there.

2. The sick, in situations, other than those where they contracted the disease, should not be objects of terror to their friends.

3. That the same means by which attacks of ordinary cholera are prevented, offer the best prospect under Divine Providence, for escaping this pestilence.

#### DEAF AND DUMB EXAMINATION.

What is eternity? *Answer.* Eternity has neither birth, death, youth, infancy, nor old age. It is today, without yesterday or to-morrow.

What is a difficulty? A possibility, with an obstacle.

What is happiness? The refinement of pleasure: the latter tastes only the enjoyments of life, but happiness is the peace of conscience.

#### Revivals.

##### REVIVAL IN COLUMBIA, S. C.

A gentleman in Columbia, S. C. writes as follows to his friend in Charleston, under date of June 15th. "I am happy to say, that we have here a very in-

teresting state of things—the result, under God, of various and protracted efforts. The union meeting closed on Sabbath last, and Mr. Baker left us on Monday, for Cheraw. Since then, the meeting has been continued by the Baptist brethren during the week, with increasing interest. Several of the students of college have been made hopeful subjects of the work, and appear to have taken a decided stand for Christ, and others are enquiring. Nearly one hundred persons, about one half males, and most of them in the morning of life, are considered as having obtained a hope.

"The enemy is beginning to roar very loud against four days meetings and protracted efforts, and he has good reason to be alarmed; and I trust that his kingdom in this place will yet fall like lightning, and that the blessed kingdom of the Redeemer will be established on its ruins.—There will probably be not less than 50, who will unite with the Presbyterian church at our next communion season in July.—*Chr. Adv.*

#### REVIVAL IN NEW HANOVER CO. N. C.

Extract from a letter to the editor from the Rev. Mr. Hunt, dated Wilmington, June 26, 1832.

The work of grace still continues in the Hopewell congregation. I attended there last week, and have cause to rejoice that I did so.

At Miss Tate's wedding, [on the 21st June,] I was requested to address the company assembled on the occasion. As the request was general on the part of the young persons attending, I complied with it. Much attention was manifested. It was evidently no "time to dance." The next day I attended at Hopewell. The house was full, although it is a very busy season of the year. A meeting of the Temperance Society was held. Twenty-four additions were made to it, making the whole number in the Society, as I am informed by the President, 149.—After the Temperance Society adjourned, I preached twice, and at evening preached again. On Saturday the people assembled again. And before the meeting closed 27 made a profession of faith in Christ—18 of whom were baptised on that day. The whole number already added in this revival is 67 at Hopewell, and 70 at Black River, 137. Many appeared deeply solemn. Indeed some of the cases were so interesting that none could witness them without tears. At the four days meeting held at Hopewell, of which you have already had an account,—a gentleman submitted his heart to the Lord. On going home he informed his wife of the change he had experienced and of his determination, to join himself to the Lord's people. She could not consent to it—opposed it in every way she could—declared that she would never drink out of the same vessel, nor eat at the same table if he did. He resolved to follow Christ—and did so. His wife could not be reconciled to the part he had chosen. But he continued to pray, and to hope in God. On Friday the neighbors all knowing the opposition, were astonished on beholding him leading her by the hand, both bathed in tears, (he the happiest man because the "lost" was found"—and she the most wretched woman, because she felt as the chief of sinners,) to converse with me on a Saviour's dying love. She found peace and freedom, and on Saturday was baptized, and returned home with her husband, one

in hope, and faith, and love. The stillness and solemnity of the work exceeds any thing I have ever witnessed.—And this, with its fruits, show that it is the work of God. Four Sabbath Schools, and a Bible Class, have been organized; a Tract Society also. The people on Sabbath meet for prayer and reading religious books, for which there is a great demand—and all who behold, exclaim, "What has God done!"

*Rich. Tel.*

#### REMARKABLE NEIGHBORHOOD.

*Mr. Editor.*—Three miles from the village church, in the town of W. in the western part of Mass. there is a district which, previous to 1828, had not enjoyed the privileges of a Sabbath school. Indeed, there were only three male, and a small number of female professors of religion in the district. No religious meetings could be held, unless somebody out of the district visited them. In the spring of 1828, two young men, ardently devoted to the cause of Christ, collected a Sabbath school, procured a small library, and established a weekly religious meeting among them. The number of scholars was from 25 to 40, of various ages, from 4 to 13. Some pious mothers, who had long mourned over the desolation of Zion, felt it to be the dawn of better days. The teachers were unwearied in their exertions, and made it a point to visit the families once in two weeks, conversing and praying as opportunity presented. A good degree of interest was manifested, and three or four gave pleasing evidence of piety.—One very remarkable instance was a little girl 11 years of age. She united with the church the following year, and by her consistent deportment, most clearly evinced the genuineness of her piety. When the days became short, and the weather cold, the school was closed, but the meetings were continued. In the spring the school was again commenced, the library enlarged, but nothing of special importance occurred. The third season the teachers resumed their labors with unusual ardor, visited more frequently, and felt determined to make special exertions to bring about a revival of religion in the school. They felt that nothing but unfaithfulness and unbelief would prevent an immediate blessing. They labored to make the pious women feel for their husbands and children. Long and earnestly did they plead with them to have a female prayer meeting. More than once was the time and place agreed upon, but none assembled. About the middle of the summer, however, the meeting was established. Its influence was decidedly happy. Never will the teachers forget the Sabbath after the first meeting. Repeatedly had they urged their pupils to seek salvation, but never till then had they seen tears trickle down their cheeks, or heard them express an anxiety for their prayers.—Weeks passed away. The religious aspect of the school was flattering, but none gave their hearts to God. The faith and perseverance of the teachers and pious mothers was severely tried, but they endeavored to repose entire confidence in the promises of an unchanging God. Late in the fall the school closed, but the meetings were continued and the feeling did not abate. During the winter one of the teachers made a journey into the State of New York, and had the privilege of spending a few weeks in some of the interesting revivals which were in progress there. He returned full

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of feeling. Soon visited the district where he and his companions had labored so long with little apparent success. The Spirit of God was evidently there;—some were ready to make the interesting inquiry, "What must I do to be saved?" Another meeting was established at the house of a man who had been unwilling to have his wife attend the female prayer meeting, and had long been a stranger to the house of God, and had often spent the Sabbath's sacred hours in laboring on his farm. Before it closed, those who wished to be prayed for, were requested to arise. Seven of the Sabbath school children immediately arose. It was an awful moment. Fathers, who had never prayed for their children, began to weep, and to feel that it was time for them to make preparation for eternity. So powerful was the divine influence, that all bowed their knees together before the God of mercy. For several weeks religion became the all absorbing topic of conversation. In one meeting, twenty were in great distress on account of their sins, and entreated Christians to pray for them. In another, six Sabbath school scholars hopefully gave their hearts to God. In one meeting, a father, deeply feeling his lost condition, arose, and exhorted the young not to neglect religion as he had done, but to seek the salvation of their souls immediately. A Christian friend urged him to give his heart to Christ without delay, and commence family prayer. When the neighbors had retired, his little daughter (the girl alluded to in the foregoing of this narrative) moved with compassion for her beloved father, seated herself by his side, and thus addressed him, "Pa', why will you not pray?" "My daughter, such are my feelings I cannot," he replied. Much affected at the answer of her father, with tears flowing down her cheeks, she said, "Pa', may I pray?" The father, with a breaking heart, replied, "My dear, dear child, you may." Both knelt—but language is inadequate to describe the scene! The little girl poured out her heart to God, that he would give her a praying father. Forty years had the father lived—a pious mother had told him of Jesus, and taught his infant lips to pray; he had been in revivals of religion, felt the strivings of the Spirit, but had never witnessed a scene like this. He could no longer refrain, but broke out in earnest prayer for mercy, consecrated himself to God, and then thanked him for such a faithful child. The next morning he called his family together, and they all bowed before the throne of mercy, in humble, fervent prayer.

Six individuals, heads of families, twelve Sabbath school children, and several others, may be reckoned as the subjects of the work. Ten of the children have united themselves to the Congregational church in the place. A family altar is erected in almost every house. Religious meetings are well attended, and frequently conducted by those who, a few months ago, lived a prayerless life. The aspect of the neighborhood is entirely changed. Some, who seldom or never visited the house of God, are now first at the sanctuary. The intemperate are reformed.

In view of the preceding facts, we may see the utility of Sabbath schools. Pious wives may learn this salutary lesson, never to be discouraged while laboring and praying for the conversion of their impenitent husbands. Sabbath school teachers may also be encouraged to persevering efforts in their delightful employment.—*S. S. Treasury.*

## REVIVALS AMONG EPISCOPALIANS.

Extract from the address of Bishop Meade, before the Convention of Virginia. It describes a scene in Fredericksburg, of which the Bishop was an eye witness, that we *fanatics* in Connecticut would call a revival.

"For some months before," he says, "the religious state of that parish had been deeply interesting. The Rector traces the commencement of that happy revival with which this people has been blessed, to serious impressions made upon the minds of some of the young members of his congregation at the Convention in Norfolk. The impressions were communicated to others and spread from heart to heart, until a general and very deep concern prevailed in the congregation. Meetings for religious exercise became more frequent in the Church, the Lecture-room, and private houses. The anxieties of souls hungering and thirsting after righteousness, loudly called for every effort from the minister and the pious members of his church. The result was such as must give joy to every friend of religion. God perfected praise out of the mouth of babes; young men and maidens were converted to the Lord; even the old were born again; the zeal of Christians was stirred up; infidelity was amazed, vice stood abashed, scoffers became mute; all ages, characters, and classes flocked to the house of God as a place of deep and all absorbing interest. Such was the condition of the Church in Fredericksburg when I was called upon to assist in the admission of a number of new converts to all the privileges of the Church of God. It was indeed a most delightful and triumphant season to myself and the brethren assembled on the occasion. Often did we meet together with people who evidently felt that it was good for them to be there, who delighted to sing together in hymns and psalms and spiritual songs, singing and making melody in their hearts to the Lord.

We felt that it was good for ourselves to be there, that our faith and zeal might be improved. On the Sabbath we were privileged to hear the renewal of baptismal vows in the right of confirmation uttered by more than 70 persons from the age of fifteen to three score and ten. We have good reason to believe that these vows were made in sincerity and truth, with enlightened understandings and sanctified affections. No methods were used to produce a spurious excitement and hurry to an open profession of religion those who might be under its influence. Such a revival as this may God grant to all our Churches.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED,

- In this city, on the 9th inst., Mr. W. Moore, aged 41.
- In this city, on the 13th, Miss Mary Ann Thompson, daughter of Mr. William Thompson, aged about 15.
- In this city, Mrs. Applewhite, a colored woman, aged 65.
- In East Haven, on the 15th ult., Mr. Russell Hughes, aged 47.
- In Bridgeport, on the 8th inst., Mr. Bela Higgins, aged 50.
- In Branford, on the 28th ult., Miss Ann Charlotte Beach, daughter of Mr. Asa Beach, aged 20. On the 10th inst., Mr. James Goodrich Baldwin, aged 23, son of Mr. Augustine Baldwin, of Deerfield, Mass.

## Poetry.

## THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY, ESQ.

Matt. xxiii. 35-40.

A poor wayfaring man of grief  
Hath often cross'd me on my way,  
Who sued so humbly for relief  
That I could never answer nay;  
I had not power to ask his name,  
Whither he went, or whence he came,  
Yet there was something in his eye  
That won my love—I knew not why.

Once when my scanty meal was spread,  
He enter'd, not a word he spake;  
Just perishing for want of bread;  
I gave him all: he bless'd it, brake,  
And ate, but gave me part again;  
Mine was an angel's portion then,  
And while I fed with eager haste,  
The crust was manna to my taste.

I spied him where a fountain burst  
Clear from the rock; his strength was gone;  
The heedless water mock'd his thirst,  
He heard it, saw it hurrying on—  
I ran and raised the sufferer up,  
Thrice from the stream he drained my cup,  
Dipt, and return'd it running o'er.  
I drank, and never thirsted more.

'Twas night, the floods were out, it blew  
A winter hurricane aloof;  
I heard his voice ahead, and flew  
To bid him welcome to my roof;  
I warm'd, I cloth'd, I cheer'd my guest;  
I laid him on my couch to rest,  
Then made the earth my bed, and seem'd  
In Eden's garden while I dream'd.

Stript, wounded, beaten nigh to death,  
I found him by the highway side;  
I rous'd his pulse, brought back his breath,  
Reviv'd his spirit, and supplied  
Wine, oil, refreshment; he was heal'd;  
—I had, myself, a wound conceal'd,  
But from that hour forgot the smart,  
And peace bound up my broken heart.

In prison I saw him next—condemned  
To meet a traitor's doom at morn;  
The tide of lying tongues I stemm'd,  
And honor'd him 'midst shame and scorn.  
My friendship's warmest zeal to try,  
He ask'd—if I for him would die,  
The flesh was weak, my blood ran chill,  
But the free spirit cried "I will."

Then in a moment, to my view,  
The stranger darted in disguise;  
The tokens in his hand I knew;  
My SAVIOUR stood before mine eyes;  
He spake, and my poor name he nam'd—  
"Of me thou hast not been asham'd—  
These deeds shall thy memorial be;  
Fear not, thou didst them unto me."

Surely the good things we do, become evil things, if we rest our souls on them; and any duty or duties that we rest upon, will as certainly undo us, and everlastingly destroy our souls, as the greatest enormities in life: yea, those souls, that after they have done all, do not look up to Christ, and rest and center upon him alone, casting all their services at the footstool of Christ, must lie down in sorrow, and make their bed in hell; not that the path of duty is designed to become a snare to the soul, or that there can be an evil in the performance of duty: no, no; the evil, the snare lies in the heart, and in its resting upon these to comfort and save the soul as if they were the bosom of Christ, which is the center of every pious soul. I love the pipe that conveys the water, but my soul is refreshed with drinking the running waters in the pipe: so the ordinances of God are pipes conveying spiritual waters; Christ and his salvation runs through them all; Christ is the crown of crowns, the glory of glories, the heaven of heavens, and the duty of all duties.—Brook.

[For the Religious Intelligencer.]

SIR,—I enclose you the Proclamation of Gov. Vroom of New Jersey. Being acquainted with his Christian character, I believe the sentiments it contains are the effusions of his heart. And should you think that it would favor the cause of Christ, at this particular time, I should be pleased to have you publish it. H.

## PROCLAMATION.

BY PETER D. VROOM,

GOVERNOR OF THE STATE OF NEW-JERSEY.

WHEREAS God, in his mysterious Providence, has been pleased to visit various parts of our land with disease and pestilence, and is threatening to extend his righteous judgment throughout our State and Country:—And whereas it is the duty and privilege of every christian people, in seasons of public distress and danger to humble themselves before the Most High and supplicate His mercy and deliverance: Now BE IT KNOWN, That in view of our situation and duty, I have thought proper to recommend, that **THURSDAY, THE TWENTY-SIXTH DAY OF JULY**, instant, be observed throughout all the State as a day of fasting, humiliation and prayer. On that day let us offer up a solemn sacrifice to Almighty God.—Let us prostrate ourselves in the dust before him—confess and sincerely repent of our many sins—and fervently pray that He would be pleased in mercy to turn away his just judgments and wrath from our land; that he would deliver us from "the pestilence that walketh in darkness"—and abundantly bless and sanctify His righteous dealings to us as a State, and to every part of our beloved country.

In testimony whereof, I have hereto set my hand, 'at the City of Trenton, this twelfth day of July, in the year of our Lord, one thousand eight hundred and thirty-two.

PETER D. VROOM.

Young Men's Temperance Association.—A meeting of the Young Men's Temperance Association will be held at the Lecture Room of the North Church on Wednesday, the 25th inst., at 8 o'clock, P. M.

A. A. TOMLINSON, Secretary.

Letters received at the Office of the Religious Intelligencer during the week ending July 20, 1832.

Wm. Tuttle, Newark, N. J.; E. H. Burnham, Black Rock, N. Y.; Wm. Reed, Bell Isle, N. Y.; Job F. Heber, Middle-town, Ct.; Maj. James Dalliba, Port Henry, N. Y.; C. Swan, Esq., Otisco, N. Y.; Rev. N. B. Cook, Dix Hills, N. Y.; Wm. L. Hall, for James Smeadley, Northeast, Pa.; Wm. Barker, Orville, N. Y.; Silas Hubbell, Esq., Champlain, N. Y.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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